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it himself; but this was regarded as unusual in the case of a married man with a comparatively young wife (his wife Cepkemoren was at that time about 25).

While the sexes within the horde are interdependent, the horde as a whole is dependent on the outside world as represented by the Nandi. Not only do some Dorobo now actually live with Nandi, but they depend on them entirely for all their articles of iron, without which they cannot hunt. Socially, however, symbiosis is increasing. Sometimes unattached old men like Arap Cepenko, who was about 70 at the time of my visit, live in huts occupied by Nandi: Arap Cepenko himself was then living with an old woman at Kipkoroon, sharing her hut, and growing a little eleusine at one end of her shamba, but merely as a lodger, having no sexual relations with her, for which both were too old. As he was a poor old man, she fed him and looked after him for nothing. This is true symbiosis, as the late Dr. SELIGMAN called it, and the principle is greatly extended by the Dorobo. For, whatever may be the collective attitude of Nandi to Dorobo, and of Dorobo to Nandi, the Dorobo depend on the Nandi for certain essentials, and the Nandi look to the Dorobo for certain things which they can get most easily from them. To the Dorobo, the Nandi, in the shape of the Nandi blacksmith, is indispensable, and the good will of the Nandi people is equally essential if they are to make use of his services.

The Dorobo do not specialise. Every man learns to make all the things he needs for bee-keeping and hunting (except those made of iron); every woman learns to make baskets and prepare skins. The raw materials exist close at hand, and may be grouped under 5 heads:

(A) Wood: used for huts, implements, honey-barrels, traps, fuel.
(B) Plant material: used for food, medicine, salt, baskets, and timber.
(C) Skins and other animal products: used for clothing, bags, rools, etc.; dung, used to a limited extent for plastering walls.
(D) Earth and stone: coloured earth for painting; granite for grindstones; earth for plastering walls.

(A) Wood. The following trees are used for making weapons, utensils, etc.:
Kwiet (*Ficalhoa* sp.): bows; house-building; honey-barrels.
Masaita: arrow-shafts; firewood.
Kenyanendit: arrow-shafts.
Sosoiyot (bamboo): arrow-shafts; internodes used as water jars.
Kotwywot: traps.
Kimulwot (*vangueria edulis*): traps.
Kelit (*acocanthera* Schimperi): arrow-poison.
Lepekwot (*dracaena* sp.): house-building; honey-barrels.
Kipenpwot (*tilia* sp.): house-building; honey-barrels.
Maruita: house-building; honey-barrels; fire-wood.
Sasawiet (wild banana, *musa ensete*): house-building; honey-barrels.
Tenetwot: honey-barrels; fire-wood.
Pawot (liana): traps; honey-barrels; house-building; any purpose for which rope is required.

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§23 *Kowodet* (euphorbia candelabrum) : honey-barrels.
Mosot : honey-barrels.
Okowiyuit or *Yowdit* (olive, olea chrysophylla) : fire-wood.
Kayanik : fire-wood.
Cowat (lycus sp.) : fire-sticks.
Tost (amber, juniperus procera) : fire-sticks.

§24 (B) Plant material. The following trees and plants provide material for food, salt, medicines, and utensils[*]:

[372] *Sosiot* (dry grass) : tinder for making fire with fire-sticks.
[346] † *Tajawarist* : fibre for baskets.
[370] *Sosiot* (phoenix reclinata palm) : fibre for baskets.
† *Tiiwet* : medicine.
† *Opeito* : medicine.
Kowodet : medicine.
Lepeyanet : medicine.
Sisiwit : medicine.
Sokolot : medicine.
Cowat (urtica sp.) : medicine.
[263] *Tajangwat* (aerulia integrifolia) : salt.
Sowangwat : salt.
[278] *Rotiowet* or *Rotiot* (hagenia aethiopica) : making honey-wine.

§25 (C) Skins and animal products. These include :

237 † *Monkey* : food ; clothing.
[241] † *Antelope* : food ; clothing ; bags ; quivers.
[241] *Pig-gut* : bow-strings.
Feathers : arrows.
† *Honey* : food ; wine ; ritual purposes.
Rumi's fat : ritual purposes.
[283] *Goats* : bride-payment ; ritual purposes.
[282] *Cattle* : bride-payment ; milk ; dung ; hides.
Bush-buck : tails for brooms.

285 The basket most commonly made by the Dorobo is the small *kowpet*, about 6 inches deep and 6 ½ inches wide at the top. This kind of basket is used a good deal by the Dorobo themselves, and is also a frequent article of sale or exchange to the Nandi : *Ainapei kowpenik Nandi*, "we make baskets for the Nandi", as an old woman said. Dorobo women make baskets when they have nothing particular to do, just as European women knit. The materials used are fibre from the midrib of the *sosiot* palm, which is split into thin strips, and bast from a plant called *tajawarist* which is used for sewing the coils of fibre with the aid of a small needle (Fig. 1). The basket maker starts by splitting the *sosiot* fibre, preparing a certain length and biting it off as she

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